

THE TIMUCUA LANGUAGE.

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Ancient writers on Floridian history have left us a multitude of interesting details of the civil life and warfare of the Timucua. But these newcomers often judged these and other natives and their peculiarities with the bias and prejudice inseparable from their European origin, and many of their views may, after a comprehensive study of the Southern tribes, finally prove untenable. Nothing conveys so deep an insight into the mode of thinking and the mental capacities of a people than its idiom, and though it will not enable us to correct inaccurate or erroneous historical statements, it will depict to us an important side of the interior life of the nation, disclose its social and intertribal position, give a glance at its ideas on religion, demonology, or natural phenomena, and perhaps furnish indications of former migrations.

The volumes of F. Pareja consulted by me are the property of the New York Historical Society, and to the courtesy of its librarian, Mr. J. A. Stevens, I am indebted for the opportunity of perusing also some passages, which contain the titles of other books published in Timucua by the Padre. They mainly refer to ascetic subjects, and in the "Historical Magazine of New York," 1858, No. 1, page first, the *second* edition of a Timucua Catechism is mentioned, which was printed by Juan Ruyz in the City of Mexico in 1627. A copy of it exists in the Library of the British Museum. The title of one of Gregorio de Mouilla's books is given below.

To a further selection of Timucua texts I premise here a few notes of historical and linguistic import.

VARIOUS NOTES.

1. Although the people and language of which we treat is generally called *Timuquana*, I have preferred the simple form of *Timucua*, by which term the tribe seems to be characterized as the ruling or most powerful portion of the entire oligarchic commonwealth. *Timuquana* is only the Spanish *adjective* of the noun *atimoqui* or *atimoqe*, and occurs in "lengua timucua, provincia timuquana," while Pareja and the historians always give *Timoqua*, *Timuca* or *Timucua*, as the real name of the district and tribe. The French formed their "Thimagona" from the Spanish adjective.

2. Mr. Buckingham Smith, in a manuscript note, gives the following about the *area of the Timucua language*:

"The limits within which the language of the Atimuqua was spoken can be stated only in general outline. On the north the boundary was not distant from the river Saint Mary's, on the west the river Ausile and the

Gulf of Mexico limited it, and with some irregularity it extended nearly to Tampa Bay; on the east the boundary was the ocean, whence it followed the shore line to the northward above the nearest limit of Georgia. The exception to this circumference was the territory lying east of the St. John's river, beginning about eighty miles from its mouth and approaching near the river Mayaimi; this section was occupied by a separate people, the Aisa."

To this description of the area, which is perhaps not far from the truth, I would add the fact, that the name Ibitachuco, given in my first article as the name of an Apalache place, is taken from the Timucua language and means "Black Lake."

3. The system and terminology of Timucua consanguinity are coinciding with the system in use with the Pawnees, as delineated by Mr. Lewis H. Morgan (*Consanguinity*, pages 196, 245). Among the texts given below, those on Timucua lineages and their terms of kinship will be of the highest interest. In the selection of linguistic specimens I was careful to pick out such as contained none or few abstract ideas, for concrete terms are of greater help in the elementary study of a tongue than abstractions. The status of the texts requires a critical, sifting treatment, and to this circumstance is attributable the paucity of the specimens here offered.

4. The principal difficulty in acquiring the Timucua idiom is the same which we have to overcome in the Maskoke dialects and in other South-eastern languages. It is the multiplicity of the suffixed pronouns and adverbial particles, their combinations and various uses. These pronouns and particles, which Rev. Cyrus Byington has in the *Chá'hta* called article-pronouns, are not, as they are there, parceled up into simple vowels and consonants, but according to the phonetic rules of Timucua generally form a whole syllable. But the vowels in them constantly change and, less frequently, the consonants. This renders them and their combinations of difficult identification; but to disentangle and clearly understand the texts, this obstacle has to be surmounted.

PEDIGREES AND TOTEMIC DESCENDENCIES OF THE TIMUCUA.

In reading Pareja's catalogues of the families and totems of this Floridian people, the exclusiveness and aristocratic character of the European chivalry with its picturesque heraldry, spontaneously suggests itself for comparison. The prohibition of intermarriage between certain lineages finds many analogies among the customs of North American and foreign tribes. We cannot always conclude from similar facts, that the subjection of various tribes, which were incorporated into the nation, was the cause of this prohibition; here it is certainly more admissible to imagine, that endogamic marriage had prevailed in the nation from pre-historic epochs down to Pareja's time.

In Father Pareja's writings the interesting catalogue of tribal lineages follows the enumeration of relationships given in my former article, page 9, and then he continues:

(First Catechism ; sheet I.)

There are many other terms for degrees of kinship, too prolix to be given here, and I therefore mention only the most important. In the following lines I will mention some of the principal lineages found in every part and province of the country, though sometimes occurring in a different shape, and I begin with the pedigrees of the upper chiefs and their progeny.

The upper chiefs (caciques), to whom other chiefs are subject, are called *ano parucusi holata ico* (or: *olato aco*, or: *utinama*). From this class comes a councillor, who leads the chief by the hand, and whose title is *inihama*. From him comes another class, that of the *anacotima*; the cacique seeks the advice of these second councillors, when he does not require that of the *inihama*. Another caste descends from the *anacotima*; it is that of the *second anacotima*, and from these the *afetama* derive themselves. Another class (of councillors) usually accompanies the *iniha*, who forms the first degree after the head-chief; this class is the *ibitano* class. From the *ibitano* a line proceeds, that affords councillors; this line is called *toponole*, and from them spring the *ibichara*.

From the last named proceed the *amalachini*, and the last lineage that traces its origin to the head chief, is *itorimitono*, to which little respect is paid. But all the other classes, mentioned before this last, are held in high consideration; they do not intermarry among themselves, and although they are now Christians, they remain observers of these caste-distinctions and family pedigrees.

Of a further line derived from the upper chief all members call and consider each other as "cousins." This is the line of the White Deer, *honoso nayo*. In the provinces of the "Fresh Water" and Potano, all these lineages emanating from the chief are termed people of the Great Deer, *qibiro ano*. Families sprung from former chiefs are: *oyorano fiyo chuluquita oconi*, (or simply) *oyolano*.

The lower pedigrees of the common people are: the "Dirt (or Earth) pedigree," *utihasomi enatigi*; the Fish pedigree, *cuyuhasomi*, and its progeny, called *cuyuhasomi aroqui*, *cuyuhasomiele*, while its progenitors are termed *tucunubala*, *irihibano*, *apichi*.

Another strange lineage is that of the Buzzard, *apohola*; from it descend those of the *nuculaha*, *nuculahaquo*, *nuculu-huruqui*, *chorofa*, *usinava*, *ayuhavisino*, *napoya*, *anacahuri*, *ha-uenayo*, *amusaya*. These lineages all derive themselves from the *apohola* and do not intermarry.

Still another pedigree is that of the *chuluſichi*; from it is derived the *arahasomi* or Bear pedigree, the *habachaca* and others, proceeding from this last.

From the *achela* derives itself the Lion family or *liyaraba*, the Partridge line or *cayuhasomi*, and others, as the *efaca*, *hobatine quasi*, *chihelu*. In some districts these lineages are of low degree, while in others they rank among the first, and since it would be mere loss of time to give more,

the above may suffice. These latter castes already prize much higher the names and pedigrees of Christianity, for the divine glory descends on them, when they receive their names at the baptismal font.

TERMS OF RELATIONSHIP USED INDIFFERENTLY BY MALES AND FEMALES.

(First Catechism, from page G, iii verso, to page G, V recto.)

Father and mother in speaking to their son say *chirico viro*, *ahòno viro* and to their daughter, *chirico nia*, *ahono nia*. Uncle and aunt address their nephews and nieces by the same terms, as if they were their own children. The true terms for nephew and niece I have given above.

The one who procreated me, *ni sigisama*; my father, *itina*. After his death they do not call my father *itina*, but they say: the one who procreated me, or from whom I came, which is *siginona*. A father deprived of his children by their death, *naribua-pacano*.

Thy father *itaye*, his father *oqe itimima*, our father, *itiniva*, *itinicale*, *itinicano*, *itimile*; your father *itayaque*, their father *oqecare itimitilama*; *itimilemala*.

My stepfather *itorana* or *itorina*, thy stepfather *itoraye*, his stepfather *itorimima*; our stepfather, or: he is our stepfather *itoriniva*, *itorinicale*, *itorinicano*; your stepfather, or: he is your stepfather *itorayaque*; their stepfather, or: he is their stepfather *itorimitilama*, *itoramilemala*. The second stepfather (*padrasto de los dedos* que en latin se llama *redubia*) *hue sipire*, or: *hue asire*.

Mother in general *isa*; mother of children living *ano-ulemama*; mother without children or kindred *yache pacano*. My mother *isona*; after her death, not to revive the painful memory of it, they do not use this term, but say: she that gave me milk, or she that was my breast, *iquinena*; she that was thy breast, *iquineye*. She being present, or at seeing her approach, they say: is she thy mother? *isaya*? or: *isayente*? Did thy mother do this or that? *isayesa* (for: "isaye isa")? Does thy mother say this or that? *isayeste*? Thy mother does not wish, *isaye iste*.

His mother *isomima*; she that gave him milk *iquinenima*. Our mother *heca isomile*, or: *heca isonica*; she that gave us milk *iquinenile*. Your mother *isayaque*; she that gave you milk *iquineyaque*. Their mother *isomitilama*; she that gave them milk *iquinenitilama*.

Grandfather, stepfather, godfather, *itora*, *itori elcai*, or: *paman*. My grandfather, my stepfather, my godfather is rendered by terms similar to those given above, through all the persons, f. i: my grandfather *itorina*, thy grandfather *itoraye*, etc. Great grandfather *itora naribua*, or: *coesa itora*; great-great grandfather *itoramulu*.

Grandmother, stepmother, godmother, *nibira*; great grandmother *nibirayache*, *isayache*; great-great grandmother *nibirayachemulu*.

Uncle on father's side *itele*; thy uncle, or mother's: *nebaye*. After his demise, the niece or nephew refer to him only by the term *naribuana*,

“my old man,” and so do others in speaking to them. Uncle of my uncle *nebua naribama*, *nebua nebemima*. Aunt on the father’s side, *nibe*; on the mother’s, *isale*; my aunt *nibina*, and when on the mothers’ side *isalena*.

After the mother’s death her child calls the uncle no longer *nebena*, but by the term grandfather, *itora*, which is then also bestowed on the father. After the father’s death the child calls the aunt, on father’s and on mother’s side, *nibira*, the name of the grandmother. In this manner, a person ignoring the death of either parent, often understands that the grandparent is spoken of instead of the person that is meant.

Father-in-law, or mother-in-law: *ano nasimita*; together they are called *ano nasimitachique*. Son-in-law *nasi*; my son-in-law *nasina*, thy son-in-law *nasiye*, his son-in-law *nasimina*; our son-in-law *nasinica*, our sons-in-law *nasimile carema*, your son-in-law *nasaye*, your sons-in-law *nasiyaqe*, their son-in-law *nasimitilama*; daughter-in-law *nubo*; father-in-law or mother-in-law *ano nasimitama*.

Should the father die, the child ceases to call the mother by her proper name of *isona*, but calls her grandmother *nibira*, and if the mother die, the child calls the father no longer *itina*, but grandfather, *itora*, and the uncle on the father’s side it also calls *itora*. On the death of the husband, wife, or of a relative, the parent calls the children *piliqua*, and they among themselves cease to call each other as formerly, but say *piliqua* or *hiosa*.

The sons of brother and of sister call the children of their uncle *quiena*, and his children call those of his sister *ama*, *eqeta* or *arugui*, the term for second cousins, who are also called cousins, *qisotimi*.

TERMS OF RELATIONSHIP USED BY MALES ONLY.

(First Catechism, first pages of sheet H.)

My child (son or daughter) *qiena*; my elder child *qiena miso*; intermediate child *pacanoqua*; my younger child *qiyanima*; last child *yubua-coli*, my last-born child *quiani cocoma*; the very last child (el hijo, la hija que sale a las hezes) *isicora*, *isinahoma*.

For all this another mode of expression exists, that is more used in the interior, as follows:

My son, *ahono viro*; my daughter, *ahono nia*; my elder son, *ahono viro misoma*; my elder daughter, *ahono nia misoma*; my intermediate son, *ahono viro pacanoqua*; my intermediate daughter, *ahono nia pacanoqua*; my younger daughter, *ahono nia quianimu*; my last son, *ahono viro iubua-coli*, or: *ahono viro quiani cocoma*; my last daughter, *ahono nia iubua-coli*, or: *ahono nia quiani cocoma*; my very last son, *ahono viro isicora*, *ahono chirico*, *ahono chirico isinahoma*.

Daughter-in-law (this is used by both sexes) *nubuo*; my daughter-in-law *nubuoni*; she calls her father and mother-in-law *nubuomitana*, or: *ninabemitana*. Brother-in-law *yame*, in the Timuqua province they say:

yamanchu, or: *yamenchu*. The husband says to his sister-in-law *yame-mitama*, she says to him *tufimitama*, my brother-in-law.

Elder brother *niha* or: *hiosa*. When chiefs are brothers or equal in power, to equalize their consideration they are called or call each other by this term *hiosa*. The elder brother calls the younger brother and the younger sister *amita*, *amitina*, or: *yacha quianima*, and his elder sister he calls *yachu miso*. Should the younger brother die, the elder never says that he is dead, and never calls him, as formerly, *amitã* or *amitina*, but speaks of him as *yubuaribana* "he that was born after my younger brother;" and when the elder brother is dead, the younger names him no longer *hiosa* nor *niha*, but only *ano ecoyana*.

Of twins, boy and girl, the male is called *caru amitimale*, "brother born at a time with a sister;" the female is called *caru yachimale*, "she that was born with a brother."

My male or female cousin (speaking to males) *conina*; thy cousin *conaye*, his cousin *conimima*, our cousin *coninica*, *conimile*, your cousin *conuyaqe*, their cousin *conimitilama*. My male or female cousin (speaking to females) *ebona*, *ebuona*; thy cousin *eboya*, *ebuoia*, her cousin *ebuomima*.

The cousin calls the wife of his uncle *nebapatami*, *torapatami*, *itorapatami*, *entena* or: *entenada qisotimi*. Of the sons of two brothers, those of the younger call the uncle the same as if he were their father, *ite miso*, those of the elder call the uncle, who is the younger of the brothers, *ite quiani*; otherwise the uncle of either is called by them *itele*. The sons of these brothers, although they be second cousins, call each other "brothers," observing the foregoing nomenclature, and the daughters of these brothers call the elder cousins *yacha*, the younger *amita*, *amitina*, and also by the terms given above. The common people call these children of brothers, when male: "brothers," "born together:" *viro amitimale siqe*, or "reared together," *viro amitimale pochã*; and when male and female, they are called *yachimale*. When two brothers marry two sisters, they each call the other *taji*, the term for brother-in-law and sister-in-law, and should the men not be of kin they are called *yame*, "married to my sister," or *iquilnona*, "married to the sister of my wife." The children of different fathers by the same mother are called *ano nemoquareqe siqe*; if male, *viro nemoquareqe siqe*, if female *nia nemoquareqe ulemi*.

TERMS OF RELATIONSHIP USED BY FEMALES ONLY.

(First Catechism, sheet H.)

My child (son or daughter) *ulena*. Is it thy child? *ulaya?* It is her child, *ulenila*. Is it her child? *ulenima?* The child of Maria, *Maria ulemima*; the son of Maria, *Maria ulemila*. It is our child *ulenica* or *ulemle*; your child *uleyaqe*; their child *ulemitilama*. The children of Anna, *Ana ulemicare*; my elder child *ulena miso*; my second child *ulena paca-*

noquana; my younger child *ulena quianima*; the fourth child *quiani comá*; my very last child *yubucoli* or *isicora*.

The niece calls the husband of her aunt *itora*, "grandfather." My brother's wife *ni quisa*; she calls the sister of her husband *ni quisimitana*, and the brother *tafimitana*, *ni tafimitana*.

My elder brother *poyna misoma*, my younger brother *poyna quianima*; my elder sister *nihona*, my younger sister *amitina*, *amita oroco*; in Potano and Icafi *chirima* is used instead: *amita chirima*, *amita chirico*. In Timoqua the women say to their sisters, and the men to their brothers *anta*, *antina*; and when the younger speak of the older brothers they employ the terms used here by the coast people: *hiosa*, *niha*.

My last sister *yubuucolina*, my aunt, sister of my mother *isale*; the sister of my father *nibina*; my nephew on brother's side *ebona*, on sister's side *ulena*, the same as "my own child." Is it thy nephew or niece? *eboya*? When a nephew on the brother's side dies, he is called *anelana*, *ano etana*, and not *ebona*; but if the deceased be of the sister's side, he is called *ano nihunibana* or: *aymantana*; and if any child of his die the deceased is called *ano nihunema* or: *aymantana*. The males likewise apply this term *aymantana*, same as the females, to a deceased near relative whom they dearly loved; and if he should be a chief, he is called by everybody *aymanino nelctema*.

My daughter-in-law *nubuona*; a daughter-in-law calls her husband's father and mother *nubuomitana* or: *ni nubuomitana*. Son-in-law or daughter-in-law *quisotina*; the stepmother calls him or her *ulena*, "my child." The husband of a woman's cousin is called by her *nasi*, "son-in-law," the wife is called equally by both sexes *nubuo*, "daughter-in-law." The children of sisters are called brothers and sisters, in observance of the nomenclature above given. Children of the younger sisters call their aunt *isa miso*, "elder mother," and children of the elder sisters call their aunt "younger mother," *isa quianima*. The woman calls all the children of her sister alike, *evona*, and the brother calls them *conina*. If they are sisters, they call the children of their uncle *evona*, and his children call her nothing less than "mother;" but if the children of the sister be male they call the children of their uncle *quiena*, viz.: "my children," although they are cousins. The children of the brother call the children of their aunt *ama* or *equeta*, although they are first cousins. The aunt or uncle, the father or mother of the nephew or niece being dead, these are called *piliqua* only, which term is used by others towards those who are without any relative, or have neither father nor mother. And the son of the brother calls his aunt *nibina*; the nephew on the mother's side calls his uncle *isale*, *isalena*, "my new mother, or aunt." Those who are of the same house, lineage, or parent by the female side are called *ano quelana* or *anona*, "my relative."

When the wife dies, the surviving husband says: "my fire is out" *taca ni timtenua*; "he is dead who sat near me," *uquale hibvano nirocosema*. If a woman's brother die, she says: *ano viro nirocosema*, "that man that

I lost;" and if a sister die, she says: *ano niami nirocosema*, "she, my personal friend, that died."

COMPREHENSIVE TERMS OF RELATIONSHIP, USED BY BOTH SEXES.

(First Catechism ; sheet H ; page V verso.)

The great-grandfather and the great-grandson, *itora naribua muulmale*; the great-grandson and the great-grandfather *qisitomale*. The grandfather and the grandson *itorimale*, the grandson and the grandfather *quisitomale*. Husband and wife or wife and husband, or male and female of any description *inihimale, tacamale*; this latter is not applied to beasts, however. Father and son *itimale*, son and father *qimale, siqinomale*. Mother and daughter *isomale*, daughter and mother *ulemale*. Uncle and nephew *itelemale*, nephew and uncle *qiemale*, same as "son and father;" uncle and nephew *itemisomale*, when the uncle is the elder brother of the nephew's father. Sister and brother *yachimale*; brother and sister *poymale*.

(Follows the series given in first article, page 7.)

INTERROGATORY BEFORE BAPTIZING A NATIVE.

(First Catechism, sheet A, page iiiii.)

My son, are you a Christian?	Quiena, chi Christiano?
No, I am not a Christian, my Padre!	Ya, ni Christianotila, itina!
My son, what is it then you want and require?	Quiena, hachibonoco chi mante, hachibueno lapuste cho?
I want to be a Christian.	Christianolesiro ni mantela.
Do you come with the real desire of becoming a Christian?	Nocomicoco Christianoleqi manta pona cho?
Yea, I come here truly desiring (to be such).	O, nocomicoco manda ni ponola.
How do you wish to be called?	Visamano hachamuenolesiro chi mante?
I want to be called Peter.	Pedro muenolesiro ni mantela.
I want to be called Mary.	Maria muenolesiro ni mantela.
What do you request of the Church?	Iglesia hachibonoco lapuste cho?
I request (of it) the belief in Jesus Christ, (that is) to believe truly in God.	Fëmonoma Jesu Christo, Dios nocomi bohono acoma, lapustala.

To give me the everlasting life.	Balunu nanemima nohohauela.
This belief, to believe truly in God, it will give you!	Caqi Fèmono, Diosi bohono acoma, achibueno cho hohaue!

INTERROGATORY BEFORE BAPTIZING INFANTS.

(First Catechism, page before sheet F.)

I. *One Infant only to be Baptized.*

What do you bring into this House of God, into Church, a male or a female infant?	Caqi Diosi pahama, Iglesiasatema, hachaqueneco uquata pona chica? viroma? uiana?
I bring a male infant!	Viroleqe uquata puenonica!
I bring a female infant!	Nialeqe uquata puentaunica!
What does it require to be?	Hachaquene siro mante?
It wants to be a Christian.	Christianolesiro mantela.
By what name is it to be called?	Visamano hachamuenolelaue?
What does it request of the Holy Church?	Sancta Iglesiasama hachibono lapuste?
It requests the belief in God.	Fèmono Diosi bohonoma lapustela.
Which belief in God will (the Church) give to it?	Fèmono Diosi bohonoma hachibonoco ohohaue?
It has to give to it everlasting life.	Balunu nanemima ohohauela.

II. *Several Infants, Male and Female, to be Baptized.*

Do you bring into this house of God, into Church, male or female infants?	Caqi Diosi pahama, Iglesiasatema, hachaquene careco uquata puena chica, viro carema, nia carema?
I bring male and female infants.	Viro niaquene care uquata puenonica.
What do they require to be?	Hachaquene siro mantama?
They want to be Christians.	Christianolesiro mantamala.
By what name are they to be called?	Visama hachamueno mohaué?
What do they request of the Holy Church?	Sancta Iglesiasama hachibono lapustama?
They request the belief in God.	Fèmueno Diosi bohonoma lapustamala.
Which belief in God will (the Church) give them?	Fèmano Diosi bohonoma hachibuenoco ohohohaue?
It has to give them everlasting life.	Balu nanemima ohohauela.

CONFESSIONAL INTERROGATORIES.

(Confessionario, pages 198 r., 208 v., 209 r.)

Did you cease fasting on the regular fasting days?	Itorino-lehaue equelacoma itorinoma hanibicho?
Did you eat meat on days when it is prohibited?	Soba heno-lehaueti equelaco sobaebi cho?
How many times a day?	Equela yahaheno chuqua?
For eating or drinking to excess did you get unwell?	Hono heta nacuta na inibitisote chiqua iquilabosobi?
Did you inebriate yourself by drinking to excess?	Hachibueno lehemosico heta ucuta na inibitisota mosotabocobi cho?
Without feeling hunger (or thirst) did you eat or drink to excess?	Maninoticote heta ucuta ebelecasota mosobi cho?
Have you murdered anybody?	Anoco iquenibi cho?
Did you desire anybody's death?	Anoco nihihero manibi cho?
Have you beaten anybody with a stick?	Anoco abotobi cho?
Have you loathed anybody?	Anoco putuobobi cho?
Did you counteract anybody's interests?	Anoco namoyo cosinibi cho?
Had you a grudge against any one, or did you persecute him?	Anoco naenamiro mosota alihotamosobi cho?
How often did you do this?	Chuqua lehaue chuquosa cho?
Did you scoff anybody by making him the object of derision?	Anoco una nantereqe matita istico hiobobi cho?
Did you insult anybody by calling him a sodomite?	Anoco iquitimosota matita poranacu yubanala mueno-leheco monobi cho?
On last Lent did you confess?	Cuaresma yoquana pirama orobinibi cho?
Have you not loved God?	Diosi hubuasotanatila?
When somebody was crazed, did you believe what he said?	Isucu echa hebuatema nocomile manda bohobi cho?

(Confessionario, pages 205-207.)

Do you believe firmly in the Lord, in all the articles of God's faith, and in the supreme law?	Nocomicoco atichicoloye atimoqua, cumenabacata Diosima bohacocoleta, naqua mine hebuano cumelenima bohote cho?
Do you love God more than anything else?	Hachibueno inemi ofuenoma Diosimaqua lubasote cho?
Against the law of God did you proffer curses or evil words?	Diosi hebuano nemoquamima emoqua ecata istico hebuata, mane manemati, hebuabi cho?
Have you father and mother?	Itimi isomiquene chi nahe?

Did you wrangle with your father?	Iteye icasinibi cho?
Did you beat your mother with a stick?	Isaye abotobobi cho?
Have you abused them by evil words?	Iquitimoni hemosi na hebuasibota na istico hiobota mosobi cho?

QUESTIONS TO SORCERERS AND HERB-DOCTORS.

(Confessionario, pages 131 and 210.)

Have you prayed over the new maize?	Holabaca qibema ituhubi cho?
Did you see through the sorcerer's tricks if war is to come on?	Iri imetaheco manta yalacota enemibi cho?
In which way, and by means of which herb do you do this?	Naquostanaye, nie chaqueneco isotana hiabote cho?
Did you search any object lost by the Demon's artifice?	Hachibueno chebeqe hiti isonoma isota yalacobi cho?
What you are doing to make reappear what is lost and that you say: "it is here, or it is in such a spot, or he stole it?" all this the Demon tells you in order to get hold of your soul; do not believe in him, let it go, for this is a great sin.	Hachibueno chebuamano hochie nacu china hiaboheleqete hitima chajo staqe qebeta fateno motaqe chistela, qebeta uquateno; motaqe chistela mine hitimano, naquostequa atichieoloye uquasiro manda isotela, bohosetiquani hache, naquosatiqwa inti acola.
Did you produce rain?	Uquisa hibuabi cho?
If God will not, it will not rain, whatever you may do.	Uquisono manta itufa cocolenocote Diosima manetileqe uquiheleqete.
Stop doing this, for it is a great sin.	Haniha chenaqua inti acoleqe, chisisotanano.
Are you a herb-doctor?	Chi isueu?
Did you cure anybody imperfectly in order to make him come back to you, that he may reward you better?	Anó orobonoma hachipacha nalu-mequana anoco orobobi cho?
Did you cure anybody with the prayer and incantations of the Devil?	Aribua orobotanaye iquilabono eyo-leheco ituhuta polesibi cho?
Did you bewitch anybody?	Anoco orobasobi cho?

CHIEFS AND OTHERS ADMONISHED AGAINST WITCHCRAFT.

(Confessionario, page 130 v., etc.)

Do not believe or trust in any manner, that you have to hunt with the aid of Demon's prayer, unless he prays the prayers of God; and when God is served according to his will, you shall hunt the game; you can	Caqi ituhunuma hiti hebuano-mano hanta, acu caqi imino istico carema hanta chale caqua quoso hache caqi anopira cumeleta na ine toomama iquimileqe iquentahale manda bohatiqwa ni hache Diosima-
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hunt after having relinquished the ceremony of the Demon, committing (the chase) to God.

After being cured by the doctor and having become recuperated, did you prepare food of a sort of cakes or fritters ("de tortas ó gacha") or of other things and did you halloo to the doctor "that he cured you," supposing that if you did not do so, the disease would reappear?

Did you order that the bones of the game must not be thrown away, unless the game would no longer enter into the snare or trap, but that they must be hung up or placed upon the roof of the house (en las palmas de la casa)?

Before hunting some antelope did you take the antlers of another antelope and pray over them the Demon's prayers?

You must abandon with the force of your will all (pagan) ceremonies, superstitions, auguriums, dreams, sortileges, cursings, maledictions, visions and lies, for all these things have been taught by the Devil, who is the father and root of the lie, to your ancestors and to your priests; and after you have rejected all these things by the force of your will, you must embrace the law of God and take up all its precepts.

All of it must be believed and observed.

QUERIES AT THE NUPTIAL CEREMONY.

(First Catechism, sheet F, page v.)

(Priest.) Maria! do you want this Pedro for your legitimate husband by actual declaration, as our mother, the Holy Catholic Apostolic Roman Church, requires it, and will you declare it by saying so?

(Reply.) Yes, I say so.

riqena chi iquenta-hauela Dios ituhunuma ituhunulebila.

Iquilabo chique isucuma chorobotequa chibaleqe, chi isugustanimano hono inonta pesolo-leheco, holaqitino-leheco, nachiqisi chique mine usucumano anobe-lehaue yanacu iquilabonoma acuna hacu niqilabohauela manda mota bohobi cho?

Hachipile uquestanaye yabima ichuquinetiqua nimaca, uquesinoma ubua-hauetila mota bohota mosobi cho?

Nimota uquata ituhuta honosoma enesota onaquosta, ituhuta iquenhale manda bohobi cho?

Naquenele andaqua hebuano hiti hebuata ano iquiyaqe ohotau michunu hanta hachibueno ineco, nahihico iseco, nahihico mosileque, hachi ninasisala manta, yabisacatala maula, bohonoma bohaticua, nihiqui nolehecote hachibono caresino nayelebinaqeco bohaticua nuraboqui manetiquanta naquenema nurabono mulu siqisostema hitima nantaqe nurabono itimila hitimano, naqueneqe nurabotemano hitima hebuta qe isinola.

Acu caqi bohono-letahaue, yaleno-letahaue.

Maria, caqi Pedro iribotema naquenihaue cocomano heca isomile Sancta Catholica Apostolica Iglesia Romanoma nantaqe hebuano, caqita isinoletema betaleqe hibuastala mote cho?

O, motala.

(Priest.) Do you consent to have her for your spouse and wife?

(Reply.) Yes, I consent.

(Priest.) Do you accept him as your promised husband?

(Reply.) Yes, I accept him.

Minete ni nia mitota nihibuasala mote cho?

O, motala.

Hotosinta inifinano manta habosote cho?

O, habosotala.

EBRONIUS PUNISHED FOR HIS CRUELTIES.

(Confessionario, page 81 recto and verso.)

In the sea of Lyons, on the island of Barbaria, a monk, after having said the morning missa, perceived a vessel which seemed to fly rather than to move on the waters. He heard in it great shouting of people; when the monk inquired with loud voice, "who they were?" a voice replied: "We are demons, and we hold on board of this vessel Ebronius, the powerful mayordomo of the royal house of France, and we will disembark him, and throw him into Vulcan's furnace (olla), and torture him there forever for the wrongs which he inflicted to thee and to others, while he went on without being sorry for it and showing no mental distress nor contrition about his detestable deeds." The monk noticed the hour (of this occurrence) and afterwards discovered with entire accuracy (verdad) that at the same moment Ebronius would die at the royal court. Ebronius banished the monk upon that island and ordered one of his eyes to be cut out. And to another monk he ordered both eyes to be removed, imprisoned him and let him perish in prison. For similar misdeeds he finally met in hell the reward which he had deserved.

Leon mocama, paqi Barbaria mononco, itimilenota hibatequa maytines ofonoma inique eneninconco ticopaha iquo inibitileta osobononco maha iribite acoleta ibine ofonoma mitetichu mota mitaqe ano chocolo hebanconoso omotaqe ita-itage itimileno michunu: "iquasibota chita cocarente chica?" masibota yechiboque isimonimano: "caqi ticopahamano Ebronio, Francia hachi-ena anocoma echosota hotanicala hachinaramino pahama echosota, nanemi isticosota hachinaramisota habeletanicala caqi calubonimano hochie echisonimaqui acuyoquama isonimateqene eyoma isotanimate-quenema betaleqe, inela naquenema nahiahonta cumeleta chaca niquntele manta na anolatle nimabetaleque inela mopuenoqe ocotota caqueteleqe." Isenela manta na hiabotequa inta haninco mantequa inique eneni michu cocoma nihiqe naquene chuletoma ninimano. Caqi Ebronio-mano itimileno caqi paqima hibatequa enetemaqua hochie chisonimichumasta monimano mucuyaha, iposta hica narutuquata paqima hibasomibiletequa nastama. Acu itimile noyoquamano mucu yuchaqua iposta caqui nochiqe naiquentequa ininimamaqua na maha habechule. Na-quenique hiti pahama tahachinara mitela naquentemano norobista naquenta calubotele honiquenihabeti maninoleta habema nanela.

THE LORD'S PRAYER.

In one of Pareja's volumes I found a loose sheet of paper, on which a Mexican had, on February 7, 1864, carefully transcribed the Lord's Prayer from the following volume: "Explicacion de la 'Doctrina' que compusó el Cardenal Belarmino por mandado del Señor Papa Clemente VIII. Traduida en lengua Floridana por el Padre Fr. Gregorio de Muoilla, etc., etc., Mexico, 1635."

Heca itimile, numa hibantema ;
 visanilenema aboquano-letahauema ;
 valunu nanemima nohobonihaue ;
 mine manintaqe numama isota monimaqui caqua utimate ;
 naquimohauē equela-reqe hono henonica equelete nohobonihaue ;
 nina ehebotema natequeniqe nimani sibonihaue hecate naquimosima
 nina ehesibotema natequeniqe manista nicala cume hioninomate ;
 nini boha manta nihauī, batiqua ninihaue, acu nate isticolete inemiqua
 nibalubo nihaue. Amen Jesus.

WORDS AND SENTENCES.

acuhiba moon, month.

ahono young ; ahono nia girl, daughter.

amita younger brother, younger sister, younger cousin, (used by males only).

apahola buzzard, crow.

chale new, fresh, recent ; pure.

chu black , taca chu charcoal (lit. black fire) ; ano chuca a negro.

-co is the suffixed particle of the objective case. Sometimes it is suffixed to several words of the same sentence. It is variously written ca, co, cu.

eyo other, another.

ano eyo somebody else ; some other person ; a neighbor.

ene, ine to see, to look at ; ena cho did you see ?

na eneno a sight.

hebuata law, precept, dogma ; Diosi hebuata the law of God.

hibua to stay, remain ; to be.

numa hebuantema (for: numama hebuante) dwelling in heaven ;
 yaqua hibuabila aquita she remained a virgin.

hio to mock, scoff ; to curse, utter maledictions ; istico hiote cho? didst thou say evil ?

hiti 1) demon ; 2) Devil of the Christian religion ; hiti-paba, or, hiti-hica-taca hell, lit.: "Devil's house" ; "Devil's land's-fire."

holaqiti, span. gacha : a sort of fritters, or hasty-pudding ; probably made of Indian corn (hokaba).

hubua, hubasote, hubuasota to love, worship, reverence.

ichali weir (in the coast dialect ; puyu, jufere in the dialects of the interior districts).

ilaqe night ; ilaqema at night.

inti is the negative particle "not" (-ti) before imperatives.

iqila sick, diseased.

iqilabo sickness, disease, malady.

iqilabosobi cho? did you become sick?

iquini breast, udder ; milk.

iquinena my deceased mother.

iquiti to insult, abuse.

isti bad, wrong ; ni hiotala istico I say evil (of somebody).

yame brother-in-law.

yamemitama sister-in-law (used by men only).

yaqua she.

yuru to tremble ; to fear, to be afraid ; to be angry.

moca sea, ocean ; moca mine great sea ; maca pira Red Sea ; mocamelo salt sea.

mucu eye ; mucubine tears (for : mucu-ibine, eye-water) ; mucu yucha two eyes ; mucu yuchaqua both eyes.

nahe, nae to possess, to have ; itimi chi nahe hast thou a father?

nohoba, nohobua, nohohaue to give, to bestow, to present with. Often ohohaue, hohaue (by aphæresis).

naquen, nakoso thus, so, in this manner ; naquenela it is so.

nanacu because.

nije, nie herb.

numa heaven, sky ; numama in heaven.

oyo inside, within ; Iglesia oyoma within the church ; oqúo oyo intestines (lit. "inside the body").

paha house ; pahama into the house.

hiti-paha hell.

ticopaha ship (lit. "canoe-house").

piro, pira red ; ano pira Indian ; maca pira Red Sea.

putuo to detest, loathe, hate ; anoco putuobobi cho? did you loathe anybody?

-reqe, distributive particle ; viroreque each man ; chuquareqe? how many times each? equelareqe daily, day for day.

paqi island ; caqi pahima upon that island.

-ti, -ti-, -te, the negative particle *not*, suffixed to or inserted into words:
f. i. : ni Christianotila I am not a Christian.

tinibo 1) to pierce, perforate, transfix. 2) woodpecker.

ufueta pimp.

uquo, oquo 1) flesh, meat ; 2) to eat, to feed on (said of maize, meat, f. i.) ;
3) body, person ; oqúo oyo entrails, bowels ; 4) infant ; uquo viro a male infant.